

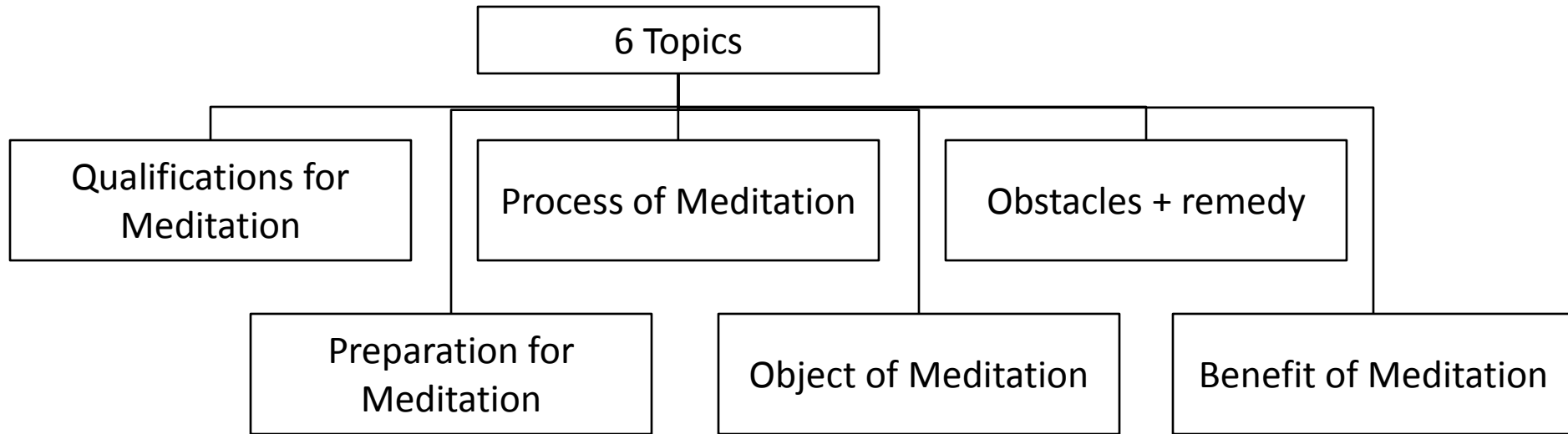


CHAPTER 6

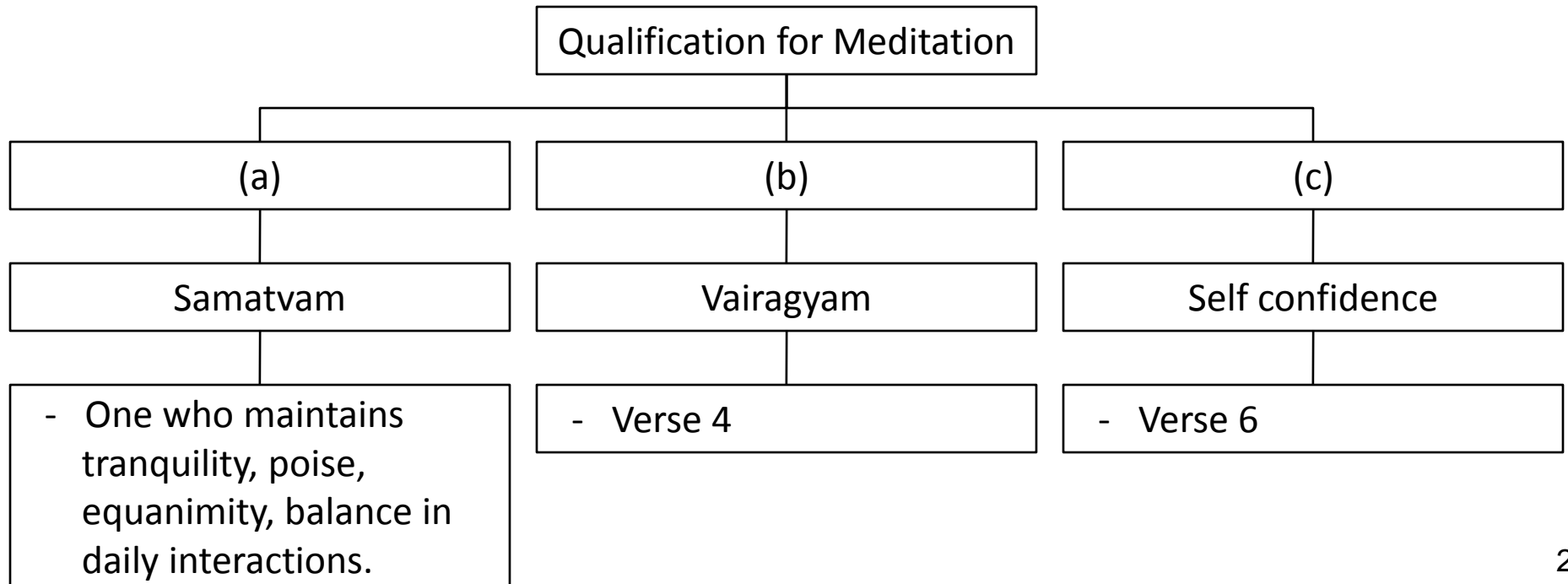
Dhyana Yoga

(Meditation)

Chapter 6



1) Who is qualified to do Meditation?



a) Samatvam :

- If elation or depression, mind will be occupied.
- **Example** : Winner / looser of tennis match. Both can't do meditation.

How to maintain equanimity?

- Reduce Raaga – Dvesha.
- Likes + Dislikes makes mind turbulent.
- Accept all situations as will of God for my growth. Implicit trust reduces Raaga Dvesha, once they are neutralised, meditation is efficacious.

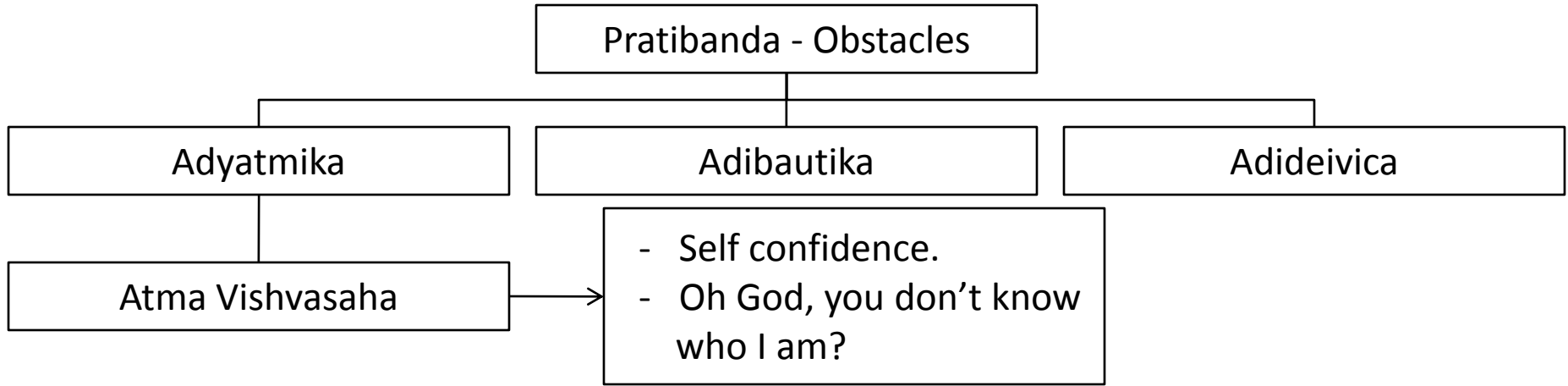
b) Vairagyam :

यदा हि नेन्द्रियार्थेषु न कर्मस्वनुषज्जते ।
सर्वसङ्कल्पसन्न्यासी योगारूढस्तदोच्यते ॥ ६.४ ॥

When a man is not attached to sense objects or to actions, having renounced all thoughts, he is said to have attuned to yoga. [Chapter 6 – Verse 4]

- What you give top priority occupies mind automatically.
- Scientist / Batsman / Yoga Teacher / Gopis / Moksha.
- When Moksha is top priority, other desires become subservient.
- Maturity not adamancy.
- Money, entertainment required but they being subservient to Moksha is Vairagyam.

c) Self Confidence :



Arrogance	Self confidence
<ul style="list-style-type: none">- I think by my effort alone achieve goal.	<ul style="list-style-type: none">- By grace of Lord, I will accomplish.- Courage + Confidence because of my devotion to Ishvara.- Chapter 6 – Verse 5 & 6- Chapter 18 – 58- Lord – you be engine in front and pull, I will come behind.

उद्धरेदात्मनात्मानं नात्मानमवसादयेत्।
आत्मैव ह्यात्मनो बन्धुरात्मैव रिपुरात्मनः ॥ ६.५ ॥

Let a man lift himself by his own Self alone and let him not lower himself; for, this Self alone is the friend of oneself and this Self is the enemy of oneself. [Chapter 6 – Verse 5]

बन्धुरात्मात्मनस्तस्य येनात्मैवात्मना जितः।
अनात्मनस्तु शत्रुत्वे वर्तेतात्मैव शत्रुवत् ॥ ६.६ ॥

The Self is the friend of the self for him who has conquered himself by the Self; but to the unconquered self, the Self stands in the position of an enemy like the (external) foe. [Chapter 6 – Verse 6]

मच्चित्तः सर्वदुर्गाणि मत्प्रसादात्तरिष्यसि।
अथ चेत्त्वमहङ्कारान्न श्रोष्यसि विनश्यसि ॥ १८.५८ ॥

Fixing your mind upon Me, you shall, by My grace, overcome all obstacles, but if, from egoism, you will not hear Me, you shall perish. [Chapter 18 – Verse 58]

2nd Topic :

Preparation for Meditation :

Physical	Mental
<ul style="list-style-type: none"> - Asana, Posture, breathing, sense organs withdrawn. - Verse 11, 12, 13 <p>Prana Veekshanam :</p> <ul style="list-style-type: none"> - Aware of Prana. - Smooth, even. <p>Vision :</p> <ul style="list-style-type: none"> - Eyes do not concentrate on any external object. 	<ul style="list-style-type: none"> - Verse 14, 24, 25 - Mind Projects its own world and worry office / children. - How to withdraw mind from external objects? - Temporarily surrender at fact of Lord. - Chapter 9 – Verse 22 - In quietitude worry occupies mind. - Past – guilt - Future – Anxiety - Twin Rakshashas go only by surrender - Reflected Consciousness : Future, give me strength. - Let me dwell on object of meditation now. - Saranagathi helps mental preparation.

शुचौ देशे प्रतिष्ठाप्य स्थिरमासनमात्मनः।
नात्युच्छ्रितं नातिनीचं चैलाजिनकुशोत्तरम् ॥ ६.११ ॥

Having established a firm seat of his own in a clean spot, neither too high nor too low, made of a cloth, a skin and kusa-grass, one over the other.... [Chapter 6 – Verse 11]

तत्रैकाग्रं मनः कृत्वा यतचित्तेन्द्रियक्रियाः।
उपविश्यासने युञ्ज्याद्योगमात्मविशुद्धये ॥ ६.१२ ॥

There, having made the mind single pointed, with the actions of the mind and the senses controlled, let him, seated on the seat, practise yoga for the purification of the self. [Chapter 6 – Verse 12]

समं कायशिरोग्रीवं धारयन्नचलं स्थिरः।
संप्रेक्ष्य नासिकाग्रं स्वं दिशश्चानवलोकयन् ॥ ६.१३ ॥

Let him firmly hold his body, head and neck erect and still, gazing at the tip of the nose, without looking around. [Chapter 6 – Verse 13]

प्रशान्तात्मा विगतभीर्ब्रह्मचारिव्रते स्थितः।
मनः संयम्य मच्चित्तो युक्त आसीत मत्परः ॥ ६.१४ ॥

Serene-minded, fearless, firm in the vow of Brahmacharya, having controlled the mind, meditating, thinking of Me and balanced, let him sit, having Me as the supreme goal. [Chapter 6 – Verse 14]

सङ्कल्पप्रभवान्कामास्त्यक्त्वा सर्वानशेषतः।
मनसैवेन्द्रियग्रामं विनियम्य समन्ततः ॥ ६.२४ ॥

Abandoning, without reserve, all desires born of sankalpa, and completely restraining the whole group of senses by the mind from all sides.... [Chapter 6 – Verse 24]

शनैः शनैरुपरमेद् बुद्ध्या धृतिगृहीतया।
आत्मसंस्थं मनः कृत्वा न किञ्चिदपि चिन्तयेत् ॥ ६.२५ ॥

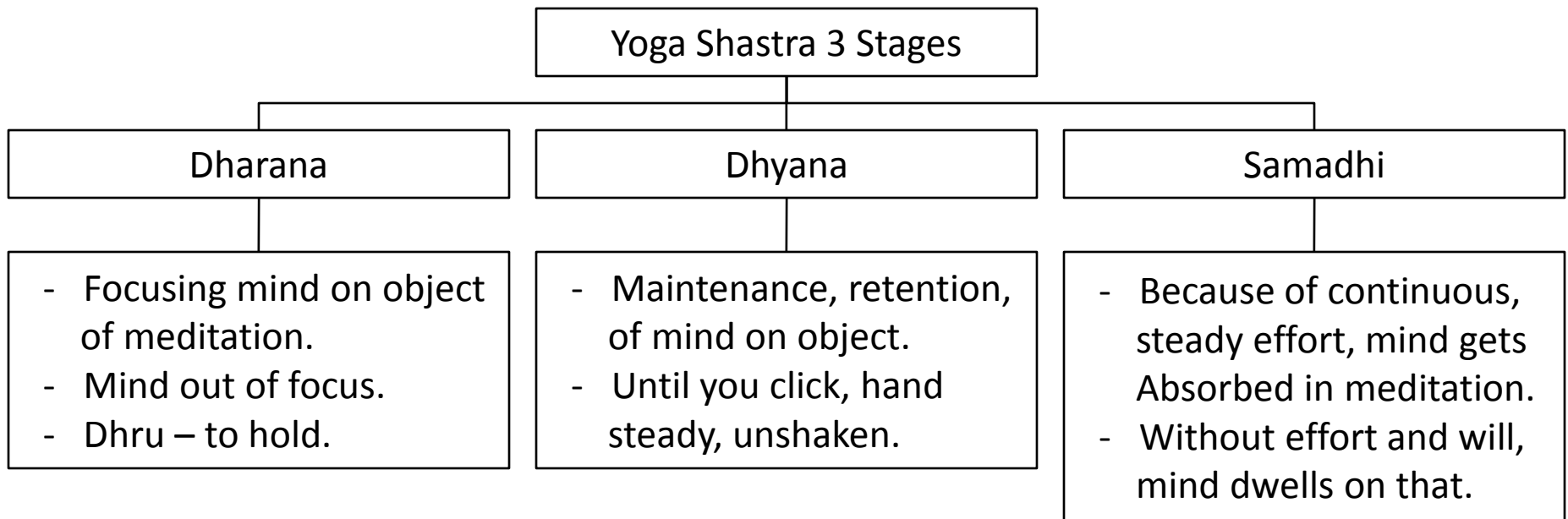
Little by little, let him attain quietude by his intellect held firm ; having made the mind established in the Self, let him not think of anything. [Chapter 6 – Verse 25]

3rd Topic :

Process of Meditation :

What is Dhyanam?

- Sajatiya Pratyaya pravahaha, Vijatiya pratyaya Anantara.
- Flow of similar thoughts, undistracted by dissimilar thoughts.
- Not making mind blank, empty, still, Shunyam.
- Manasa Vyapara – mental function.



- Samadhi well known to all, not mysterious phenomenon but normally its on a field we enjoy.
- Dhyeya Vishaya different.

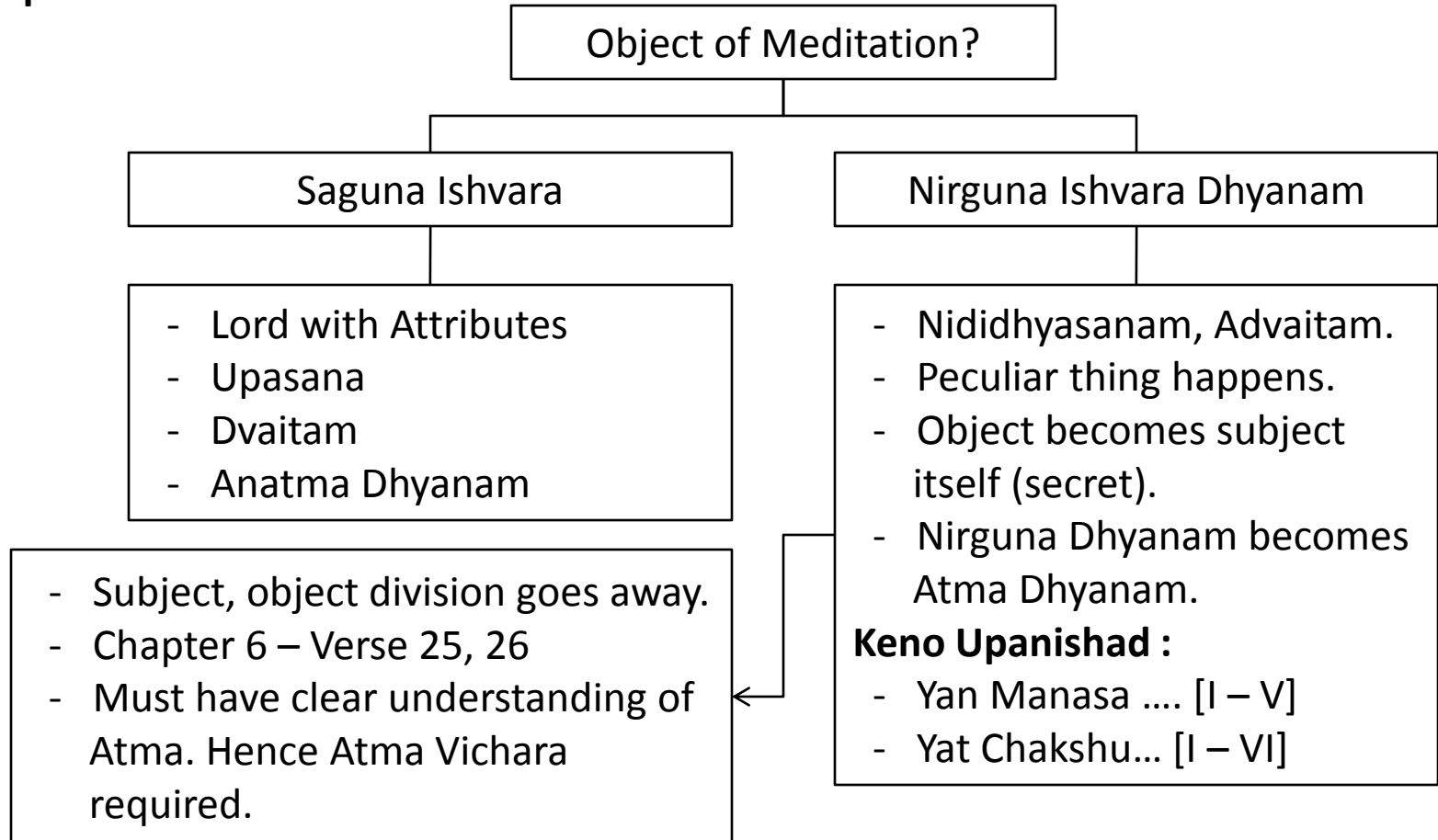
Verse 19 :

यथा दीपो निवातस्थो नेङ्गते सोपमा स्मृता।
योगिनो यतचित्तस्य युञ्जतो योगमात्मनः ॥ ६.१९ ॥

As a lamp placed in a windless place does not flicker, is a simile used to describe the yogi of controlled mind, practicing yoga of the Self (or absorbed in the yoga of the Self). [Chapter 6 – Verse 19]

- Flame because of wind, flickers violently, in cage steady.
- Mind absorbed like flame.

4th topic :



Keno Upanishad :

यन्मनसा न मनुते येनाहुर्मनो मतम्
तदेव ब्रह्म त्वं विद्धि नेदं यदिदमुपासते ५

*Yan-manasa na manute yena' 'hur mano matam
tadeva brahma tvam viddhi nedam yad-idam-upasate.*

What one cannot feel with the mind, but because of which they say that the mind feels... know That alone as Brahman and not this, which people do worship here. [Chapter 1 – Verse 5]

यच्चक्षुषा न पश्यति येन चक्षूषि पश्यति
तदेव ब्रह्म त्वं विद्धि नेदं यदिदमुपासते ६

*Yaccaksusa na pasyati yena caksugmsi pasyati
tadeva Brahma tvam viddhi nedam yad-idam-upasate*

What cannot be seen by the eye, but by which the eyes are able to see... Know That alone as Brahman and not this, which people do worship here. [Chapter 1 – Verse 6]

Gita :

शनैः शनैरुपरमेद् बुद्ध्या धृतिगृहीतया।
आत्मसंस्थं मनः कृत्वा न किञ्चिदपि चिन्तयेत् ॥ ६.२५ ॥

Little by little, let him attain quietude by his intellect held firm ; having made the mind established in the Self, let him not think of anything. [Chapter 6 – Verse 25]

यतो यतो निश्चरति मनश्चञ्चलमस्थिरम्।
ततस्ततो नियम्यैतदात्मन्येव वशं नयेत् ॥ ६.२६ ॥

From whatever cause the restless and the unsteady mind wanders away, from that let him restrain it and bring it back under the control of the Self alone. [Chapter 6 – Verse 26]

Atma Svarupa :

न जायते म्रियते वा कदाचिन्
नायं भूत्वा भविता वा न भूयः।
अजो नित्यः शाश्वतोऽयं पुराणो
न हन्यते हन्यमाने शरीरे ॥ २.२० ॥

He is not born, nor does He ever die; after having been, He again ceases not to be; unborn, eternal, changeless and ancient, He is not killed when the body is killed. [Chapter 2 – Verse 20]

इन्द्रियाणि पराण्याहुरिन्द्रियेभ्यः परं मनः।
मनसस्तु परा बुद्धिर्यो बुद्धेः परतस्तु सः ॥ ३.४२ ॥

They say that the series are superior (to the body); superior to the senses is the mind; superior to the mind is the intellect; one who is even superior to the intellect is He, (the Atman). [Chapter 3 – Verse 42]

कर्मण्यकर्म यः पश्येदकर्मणि च कर्म यः।
स बुद्धिमान्मनुष्येषु स युक्तः कृत्स्नकर्मकृत् ॥ ४.१८ ॥

He, who recognises 'inaction in action' and 'action in inaction' is wise among men; he is a yogi and a true performer of all actions. [Chapter 4 – Verse 18]

प्रलपन्विसृजन्गृह्णन्निषन्निमिषन्नपि।
इन्द्रियाणीन्द्रियार्थेषु वर्तन्त इति धारयन् ॥ ५.९ ॥

Speaking, letting go, seizing, opening and closing the eyes – convinced that the senses move among the sense objects. [Chapter 5 – Verse 9]

ब्रह्मण्याधाय कर्माणि सङ्गं त्यक्त्वा करोति यः।
लिप्यते न स पापेन पद्मपत्रमिवाम्भसा ॥ ५.१० ॥

He, who does actions, offering them to Brahman, abandoning attachment, is not tainted by sin, just as a lotus leaf remains unaffected by the water on it. [Chapter 5 – Verse 10]

कायेन मनसा बुद्ध्या केवलैरिन्द्रियैरपि।
योगिनः कर्म कुर्वन्ति सङ्गं त्यक्त्वात्मशुद्धये ॥ ५.११ ॥

Yogis, having abandoned attachment, perform actions merely by the body, mind, intellect and senses, for the purification of the self (ego). [Chapter 5 – Verse 11]

युक्तःकर्मफलं त्यक्त्वा शान्तिमाप्नोति नैष्ठिकीम्।
अयुक्तः कामकारेण फले सक्तो निबध्यते ॥ ५.१२ ॥

The united one (the well-poised or the harmonised), having abandoned the fruits of action, attains eternal peace; the non-united (the unsteady or the unbalanced), impelled by desire and attached to the fruit, is bound. [Chapter 5 – Verse 12]

सर्वकर्माणि मनसा सन्न्यस्यास्ते सुखं वशी।
नवद्वारे पुरे देही नैव कुर्वन्न कारयन्॥ ५.१३ ॥

Mentally renouncing all actions and fully self-controlled, the embodied one rests happily in the city of nine gates, neither acting nor causing others (body and senses) to act. [Chapter 5 – Verse 13]

Brihadaranyaka Upanishad :

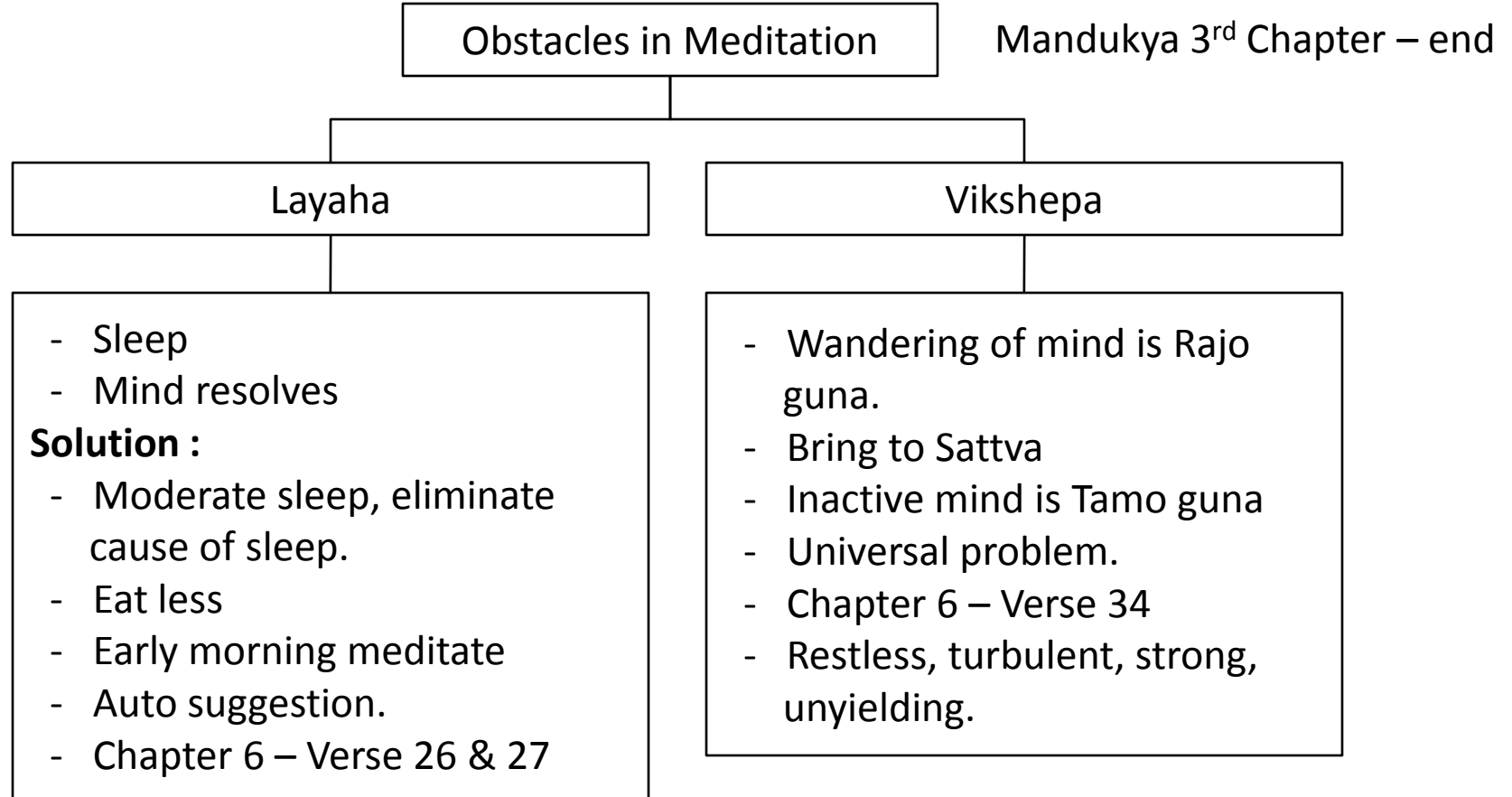
स होवाच, न वा अरे पत्युः कामाय पतिः प्रियो भवति, आत्मनस्तु कामाय पतिः प्रियो भवति । न वा अरे जायायै कामाय जाया प्रिया भवति, आत्मनस्तु कामाय जाया प्रिया भवति । न वा अरे पुत्राणां कामाय पुत्राः प्रिया भवन्ति, आत्मनस्तु कामाय पुत्राः प्रिया भवन्ति । न वा अरे वित्तस्य कामाय वित्तं प्रियं भवति, आत्मनस्तु कामाय वित्तं प्रियं भवति । न वा अरे ब्रह्मणः कामाय ब्रह्म प्रियं भवति, आत्मनस्तु कामाय ब्रह्म प्रियं भवति । न वा अरे क्षत्रस्य कामाय क्षत्रं प्रियं भवति, आत्मनस्तु कामाय क्षत्रं प्रियं भवति । न वा अरे लोकानां कामाय लोकाः प्रिया भवन्ति, आत्मनस्तु कामाय लोकाः प्रिया भवन्ति । न वा अरे देवानां कामाय देवाः प्रिया भवन्ति, आत्मनस्तु कामाय देवाः प्रिया भवन्ति । न वा अरे भूतानां कामाय भूतानि प्रियाणि भवन्ति, आत्मनस्तु कामाय भूतानि प्रियाणि भवन्ति । न वा अरे सर्वस्य कामाय सर्वं प्रियं भवति, आत्मनस्तु कामाय सर्वं प्रियं भवति । आत्मा वा अरे द्रष्टव्यः श्रोतव्यो मन्तव्यो निदिध्यासितव्यो मैत्रेयि, आत्मनो वा अरे दर्शनेन श्रवणेन मत्स्या विशानेनेद् सर्वं विदितम् ॥

sa hovāca: na vā are patyuh kāmāya patiḥ priyo bhavati, ātmanas tu kāmāya patiḥ priyo bhavati; na vā are jāyāyai kāmāya jāyā priyā bhavati, ātmanas tu kāmāya jāyā priyā bhavati; na vā are pūtrāṇāṁ kāmāya putrāḥ priyā bhavanti, ātmanas tu kāmāya putrāḥ priyā bhavanti; na vā are vittasya kāmāya vittam priyam bhavati, ātmanas tu kāmāya vittam priyam bhavati; na vā are brahmaṇaḥ kāmāya brahma priyam bhavati, ātmanas tu kāmāya brahma priyam bhavati; na vā are kṣatrasya kāmāya kṣatram priyam bhavati ātmanas tu kāmāya kṣatram priyam bhavati; na vā are lokānāṁ kāmāya lokāḥ priyā bhavanti, ātmanas tu kāmāya lokāḥ priyā bhavanti; na vā are devānāṁ kāmāya devāḥ priyā bhavanti, ātmanas tu kāmāya devāḥ priyā bhavanti; na vā are bhūtānāṁ kāmāya bhūtāni priyāṇi bhavanti, ātmanas tu kāmāya bhūtāni priyāṇi bhavanti; na vā are sarvasya kāmāya sarvam priyam bhavati, ātmanas tu kāmāya sarvam priyam bhavati; ātmā vā are draṣṭavyaḥ śrotavyo mantavyo nididhyāsitavyaḥ; maitreyī ātmano vā are darśanena śravaṇena matyā vijñānenedaṁ sarvaṁ viditam. II 6 II

He said : “It is not for the sake of the husband, my dear, that he is loved, but for one’s own sake that he is loved. It is not for the sake of the wife, my dear, that she is loved, but for one’s own sake that she is loved. It is not for the sake of the sons, my dear, that they are loved, but for one’s own sake that they are loved. It is not for the sake of wealth, my dear, that it is loved, but for one’s own sake that it is loved. It is not for the sake of the Brahmana, my dear, that he is loved, but for one’s own sake that he is loved. It is not for the sake of the Ksatriya, my dear, that he is loved, but for one’s own sake that he is loved. It is not for the sake of worlds, my dear, that they are loved, but for one’s own sake that they are loved. It is not for the sake of the gods, my dear, that they are loved, but for one’s own sake that they are loved. It is not for the sake of beings, my dear, that they are loved, but for one’s own sake that they are loved. It is not for the sake of all, my dear, that all is loved, but for one’s own sake that it is loved. The Self, my dear Maitreyi, should be realised – should be heard of, reflected on and meditated upon. By the realisation of the Self, my dear, through hearing, reflection and meditation, all this is known. [IV – V - 6]

- Start with Saguna Dhyanam – with help of Puranas.
- Krishna – Small, Radha, Parthasarathy, Vishwaroopa.
- In Chapter 8 – called Abyasa Yoga.

5th Topic :



यतो यतो निश्चरति मनश्चञ्चलमस्थिरम्।
ततस्ततो नियम्यैतदात्मन्येव वशं नयेत् ॥ ६.२६ ॥

From whatever cause the restless and the unsteady mind wanders away, from that let him restrain it and bring it back under the control of the Self alone.
[Chapter 6 – Verse 26]

प्रशान्तमनसं ह्येनं योगिनं सुखमुत्तमम्।
उपैति शान्तरजसं ब्रह्मभूतमकल्मषम् ॥ ६.२७ ॥

Supreme bliss verily comes to this yogi, whose mind is quite peaceful, whose passion is quietened, who is free from sin and who has become Brahman. [Chapter 6 – Verse 27]

चञ्चलं हि मनः कृष्ण प्रमाथि बलवद् दृढम्।
तस्याहं निग्रहं मन्ये वायोरिव सुदुष्करम् ॥ ६.३४ ॥

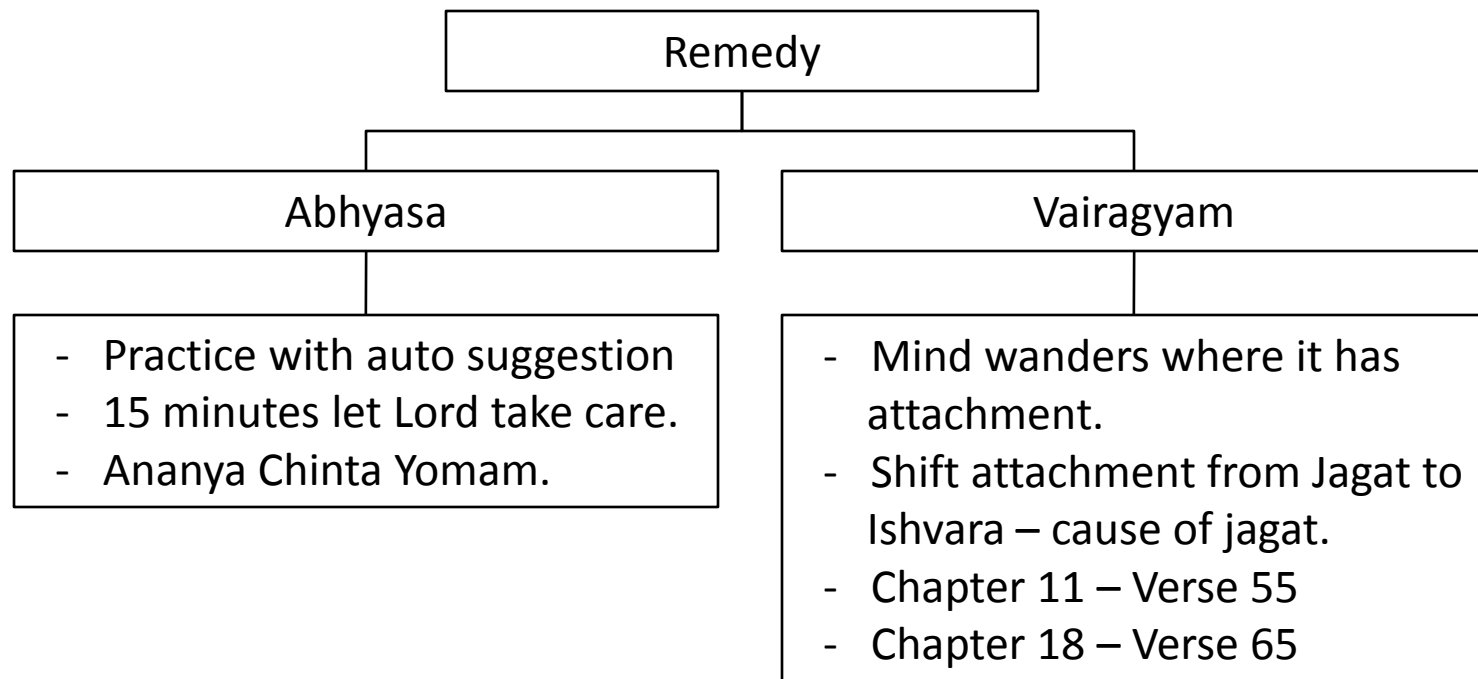
The mind verily is, O Krsna, restless, turbulent, strong and unyielding; I deem it quite (as) difficult to control as the wind. [Chapter 6 – Verse 34]

Verse 35 :

श्रीभगवानुवाच

असंशयं महाबाहो मनो दुर्निग्रहं चलम्।
अभ्यासेन तु कौन्तेय वैराग्येण च गृह्यते ॥ ६.३५ ॥

The Blessed Lord said : O Mighty-armed one, undoubtedly, the mind is difficult to control and is restless; but, O son of Kunti, by practice and by dispassion, it is restrained. [Chapter 6 – Verse 35]



मत्कर्मकृन्मत्परमो मद्भक्तः सङ्गवर्जितः।
निर्वैरः सर्वभूतेषु यः स मामेति पाण्डव ॥ ११.५५ ॥

He who does actions for Me, who looks upon Me as the Supreme, who is devoted to Me, who is free from attachment, who bears enmity (hatred) towards none, he comes to Me, O Pandava. [Chapter 11 – Verse 55]

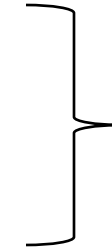
मन्मना भव मद्भक्तो मद्गाजी मां नमस्कुरु।
मामेवैष्यसि सत्यं ते प्रतिजाने प्रियोऽसि मे ॥ १८.६५ ॥

Fix your mind upon Me; be devoted to Me; sacrifice to Me; bow down to Me; you shall come, surely then, to Me alone; truly do I promise to you, (for) you are dear to Me. [Chapter 18 – Verse 65]

Vairagyam :

- Know value and greatness of Ishvara as top priority of life.
- Holding to perishable insecure world can't find security and fullness.
- Let me hold on to everfull, ever secure Ishvara.
- **Shifting attention form :**

Anatma	Atma
Dvaitam	Advaitam
World	God



Is Vairagyam

6th Topic : Benefits of Meditation

a) Saguna Ishvara Dhyanam :

- Mind is soaked with Ishta Devata....

Shiva Manasa Puja :

आत्मा त्वं गिरिजा मतिः सहचराः प्राणाः शरीरं गृहं
पूजा ते विषयोपभोगरचना निद्रा समाधिस्थितिः ।
सञ्चारः पदयोः प्रदक्षिणविधिः स्तोत्राणि सर्वा गिरो
यद्यत्कर्म करोमि तत्तदखिलं शम्भो तवाराधनम् ॥४॥

Aatmaa Tvam Girijaa Matih Sahacaraah Praannaah Shariiram Grham
Puujaa Te Vissayo[a-U]pabhoga-Racanaa Nidraa Samaadhi-Sthitih |
San.caarah Padayoh Pradakssinna-Vidhih Stotraanni Sarvaa Giro
Yad-Yat-Karma Karomi Tat-Tad-Akhilam Shambho Tava-Araadhanam ||4||

O Lord, You are my Atma (Soul), Devi Girija (the Divine Mother) is my Buddhi (Pure Intellect), the Shiva Ganas (the Companions or Attendants) are my Prana and my Body is Your Temple, My Interactions with the World are Your Worship and my Sleep is the State of Samadhi (complete absorption in You), My Feet Walking about is Your Pradakshina (Circumambulation); all my Speech are Your Hymns of Praises, Whatever work I do, all that is Your Aradhana (Worship), O Shambhu. [Verse 4]

- Body is a temple. In the heart Lord, present all the times. Feel his strength. Not worried about anything. Fear, insecurity, diffidence goes. Lion of Shiva in the heart. Why worried about wild animals around. (Kama, Krodha, etc.,)

b) Nirguna Ishvara Dhyanam :

श्रीभगवानुवाच

प्रजहाति यदा कामान्सर्वान्पार्थ मनोगतान्।
आत्मन्येवात्मना तुष्टः स्थितप्रज्ञस्तदोच्यते ॥ २.५५ ॥

The Blessed Lord said : When a man completely casts off, O Partha, all the desires of the mind and is satisfied in the Self by the Self, then is he said to be one of steady wisdom. [Chapter 2 – Verse 55]

सुहृन्मित्रार्युदासीनमध्यस्थद्वेष्यबन्धुषु।
साधुष्वपि च पापेषु समबुद्धिर्विशिष्यते ॥ ६.९ ॥

He, who is of the same mind to the good-hearted, friends, relatives, enemies, the indifferent, the neutral, the hateful, the righteous and the unrighteous, excels. [Chapter 6 – Verse 9]

- I am full and complete. Nothing in world can add to my Poornatvam worlds presence, absence does not make any difference. I don't lean on anything. No Psychological crutches. I enjoy independence.

- Suppose we don't succeed in Dhyanam.

Yoga Brishta :

असंयतात्मना योगो दुष्प्राप इति मे मतिः।
वश्यात्मना तु यतता शक्योऽवाप्तुमुपायतः ॥ ६.३६ ॥

Yoga, I think, is hard to be attained by one of uncontrolled self; but the self-controlled, striving, can obtain it by (proper) means. [Chapter 6 – Verse 36]

श्रीभगवानुवाच

पार्थ नैवेह नामुत्र विनाशस्तस्य विद्यते।
न हि कल्याणकृत्कश्चिद् दुर्गतिं तात गच्छति ॥ ६.४० ॥

The Blessed Lord said : O Partha, neither in this world nor in the next world is there destruction for him; none, verily, verily, who strives to be good, O my son, ever comes to grief. [Chapter 6 – Verse 40]

प्राप्य पुण्यकृतां लोकानुषित्वा शाश्वतीः समाः।
शुचीनां श्रीमतां गेहे योगभ्रष्टोऽभिजायते ॥ ६.४१ ॥

Having attained to the worlds of the righteous and having dwelt there for everlasting (long) years, he who had fallen from yoga, is born again in the house of the pure and the wealthy. [Chapter 6 – Verse 41]

अथवा योगिनामेव कुले भवति धीमताम्।
एतद्धि दुर्लभतरं लोके जन्म यदीदृशम् ॥ ६.४२ ॥

Or, he is even born in the family of the wise yogis; verily, a birth like this is very difficult to obtain in this world. [Chapter 6 – Verse 42]

तत्र तं बुद्धिसंयोगं लभते पौर्वदेहिकम्।
यतते च ततो भूयः संसिद्धौ कुरुनन्दन ॥ ६.४३ ॥

There, he comes to be united with the knowledge acquired in his former body and strives more than before for Perfection, O son of the Kurus. [Chapter 6 – Verse 43]

पूर्वाभ्यासेन तेनैव ह्रियते ह्यवशोऽपि सः।
जिज्ञासुरपि योगस्य शब्दब्रह्मातिवर्तते ॥ ६.४४ ॥

By that very former practice, he is borne on and gets attracted to the Highest in spite of himself. Even he, who merely wishes to know yoga, goes beyond the sabdabrahman. [Chapter 6 – Verse 44]

- Go with optimism – Moksha in this Janma or next.



BHAGAVAD GITA

Verses for Introspection



CHAPTER 6

श्रीभगवानुवाच

अनाश्रितः कर्मफलं कार्यं कर्म करोति यः।
स सन्न्यासी च योगी च न निरग्निर्न चाक्रियः ॥ ६.१ ॥

यदा हि नेन्द्रियार्थेषु न कर्मस्वनुषज्जते।
सर्वसङ्कल्पसन्न्यासी योगारूढस्तदोच्यते ॥ ६.४ ॥

उद्धरेदात्मनात्मानं नात्मानमवसादयेत्।
आत्मैव ह्यात्मनो बन्धुरात्मैव रिपुरात्मनः ॥ ६.५ ॥

बन्धुरात्मात्मनस्तस्य येनात्मैवात्मना जितः।
अनात्मनस्तु शत्रुत्वे वर्तेतात्मैव शत्रुवत् ॥ ६.६ ॥

जितात्मनः प्रशान्तस्य परमात्मा समाहितः।
शीतोष्णसुखदुःखेषु तथा मानापमानयोः ॥ ६.७ ॥

युञ्जन्नेवं सदात्मानं योगी नियतमानसः।
शान्तिं निर्वाणपरमां मत्संस्थामधिगच्छति ॥ ६.१५ ॥

युक्ताहारविहारस्य युक्तचेष्टस्य कर्मसु।
युक्तस्वप्नावबोधस्य योगो भवति दुःखहा ॥ ६.१७ ॥

यथा दीपो निवातस्थो नेङ्गते सोपमा स्मृता।
योगिनो यतचित्तस्य युञ्जतो योगमात्मनः ॥ ६.१९ ॥

तं विद्याद् दुःखसंयोगवियोगं योगसंज्ञितम्।
स निश्चयेन योक्तव्यो योगोऽनिर्विण्णचेतसा ॥ ६.२३ ॥

शनैः शनैरुपरमेद् बुद्ध्या धृतिगृहीतया।
आत्मसंस्थं मनः कृत्वा न किञ्चिदपि चिन्तयेत् ॥ ६.२५ ॥

यतो यतो निश्चरति मनश्चञ्चलमस्थिरम्।
ततस्ततो नियम्यैतदात्मन्येव वशं नयेत् ॥ ६.२६ ॥

चञ्चलं हि मनः कृष्ण प्रमाथि बलवद् दृढम्।
तस्याहं निग्रहं मन्ये वायोरिव सुदुष्करम् ॥ ६.३४ ॥

श्रीभगवानुवाच

असंशयं महाबाहो मनो दुर्निग्रहं चलम्।
अभ्यासेन तु कौन्तेय वैराग्येण च गृह्यते ॥ ६.३५ ॥

The Blessed Lord said : He, who performs his bounden duty without depending on the fruits of actions, is a sannyasi and a yogi; not he who (has renounced) is without fire and without actions. [Chapter 6 – Verse 1]

When a man is not attached to sense objects or to actions, having renounced all thoughts, he is said to have attuned to yoga. [Chapter 6 – Verse 4]

Let a man lift himself by his own Self alone and let him not lower himself; for, this Self alone is the friend of oneself and this Self is the enemy of oneself. [Chapter 6 – Verse 5]

The Self is the friend of the self for him who has conquered himself by the Self; but to the unconquered self, the Self stands in the position of an enemy like the (external) foe. [Chapter 6 – Verse 6]

The supreme Self of him who is self-controlled and peaceful, is balanced in cold and heat, pleasure and pain, as also in honour and dishonour. [Chapter 6 – Verse 7]

Thus, always keeping the mind balanced, the yogi, with his mind controlled, attains the peace abiding in Me, which culminates in total liberation (nirvana or moksa). [Chapter 6 – Verse 15]

Yoga becomes the destroyer of pain for him who is moderate in eating and recreation, who is moderate in his exertion during his actions, who is moderate in sleep and wakefulness. [Chapter 6 – Verse 17]

As a lamp placed in a windless place does not flicker, is a simile used to describe the yogi of controlled mind, practising yoga of the Self (or absorbed in the yoga of the Self). [Chapter 6 – Verse 19]

Let it be known; the severance from the union with pain is yoga. This yoga should be practised with determination and with a mind steady and undespairing. [Chapter 6 – Verse 23]

Little by little, let him attain quietude by his intellect held firm; having made the mind established in the Self, let him not think of anything. [Chapter 6 – Verse 25]

From whatever cause the restless and the unsteady mind wanders away, from that let him restrain it and bring it back under the control of the Self alone. [Chapter 6 – Verse 26]

The mind verily is, O Krsna, restless, turbulent, strong and unyielding; I deem it quite (as) difficult to control as the wind. [Chapter 6 – Verse 34]

The Blessed Lord said : O mighty-armed one, undoubtedly, the mind is difficult to control and is restless; but, O son of Kunti, by practice, and by dispassion, it is restrained. [Chapter 6 – Verse 35]